

Dr. Ralph E. Marsh

THE REFORMER.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah, v. 1.*

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SPECIMENS OF NEW ENGLAND RELIGION.

A writer in the Boston Recorder & Telegraph, gives a few hints with a view to render the several anniversary meetings of charitable societies more interesting. Among the measures recommended are the following:

“Let there be as many *resolutions* adopted as may be thought desirable; but let the *speeches* be few in number—Let the plan of the meeting be made with a view to *popular effect*. Let every thing come in its proper place and time. Let there be no presumption that either ministers or lawyers will make short speeches, for such a presumption is not justified by facts. Let it be taken for granted, that the speeches *will* be long enough to render it desirable for them to be few. Let it be the sole object of directors and speakers to make the meeting produce as little fatigue, and as much interest as possible.

“I would suggest that it is not in the power of the directors and speakers *alone*, to make an interesting meeting. The responsibility does not rest solely on them. *There must be people to hear.* If one man stays away, there will be one less at the meeting. If twenty stay away, there will be twenty less. If nobody goes except the directors and speakers, and a few others, chiefly their wives and particular friends, (as has sometimes been the case) then as a thing of course, the house will be almost empty, the report tedious, and the speeches dull. It is not a matter of indifference, whether these anniversaries of our charitable societies are well attended or not; and whether much or little ani-

mation is seen in them. Strangers in our country, visitors to New England, and to our metropolis, will regard the annual meetings of our societies as indicating the spirit of these societies. Members from the country will moreover be chilled, or warmed, as the meetings are frigid, or otherwise. I call upon the people to attend those meetings, and thus the meetings will be thronged; and if that does not give animation to the speakers, let them not speak again. But let no man be censured for wanting animation when pleading to empty walls.”

Another writer in the same paper, under the head of “*Church Music*,” says:

“I profess to be an admirer of Sacred Music, and wish that more attention was paid to it. An organ seems to me a very proper and useful instrument in our churches, and for one, I shall be happy to see them in general use. It will be allowed that an organ has some notes in it of a very soft and soothing character. Now these are calculated to be a very valuable auxiliary to the other devotional exercises, by preparing the mind to receive them; and I would suggest the utility of playing upon the organ previous to the commencement of *any* of the exercises: It would do no harm, and would probably do some good.”

True, it might do as much good as many of their *other* “devotional exercises.” But what a departure from the ancient usages of the New England churches is here evinced, by speaking of an organ as “a useful instrument in their churches;” as “a valuable auxiliary to devotional exercises,” and of

the "utility of playing upon it." For Catholics and Episcopalian to talk after this manner, would not be so surprising; but it is really unexpected to hear such language from the descendants of the New England "Pilgrims;" and it shows but too plainly that after all their great zeal against "Papists," they are fast verging towards their practices, for the images and pictures of saints, the Saviour and the Apostles in churches, must be quite as much calculated to be "a very valuable auxiliary to devotional exercises," as an organ.

For the Reformer:

"VISITING CHURCHES."

Under this head I found a long clerical account in a Hartford paper (the Connecticut Observer,) of 28th May last—beginning thus :

"This day three weeks I had the happiness to witness in Sharon, Conn. the mighty movements of one of the most admirable pieces of moral mechanism that has, I think, been invented in this fruitful age of inventions. *It was a visit of the churches.* Some 15 or 20 of the neighboring churches, with one voice and heart, by their delegates, called on the church of Sharon—'awake!' and she responded to the call with kindly feeling and prompt obedience. Some weeks before this most friendly and endearing visit, a goodly number of houses were set in order, and the things that were weak and ready to perish were strengthened. A committee of the church was appointed to visit every district in that lovely valley, and to pluck up if practicable, 'every root of bitterness' they might find. A day of fasting, humiliation, and prayer was observed—and a number agreed to retire to their closets every evening at twilight, and to entreat that the Holy Spirit might make one of the expected visitors.

"In consequence of these arrangements, in which a few choice spirits, there, took the lead, that people were favoured to behold in their elegant

church, on the appointed days, one of the most 'cheering and spirit stirring' scenes, that, in all that region, has ever been witnessed. The arrangements of providence, too, were favourable, so that a large and highly respectable audience were in waiting, when more than 40 delegates from different places, entered and took the seats appropriated for them. Judging from the expressive looks of many countenances, which formed one continuous ascending plain from the foot of the pulpit, you would have said, surely some remarkably melting and sanctifying influence, direct from the Holy One, hath descended and thoroughly imbued these minds, unseen. And no wonder—when the churches began to speak, in their order, by a representation of plain, pious, unassuming laymen, frequently ministers and people mingled their tears delightfully, for they saw that here was a scene for mental and moral elevation, opening before every beholder. There was no mitred priest or bishop—no splendid crucifix nor decorated altar—nor star and garter, to attract the vulgar gaze—but there was a body of plain and godly men, appearing before a number of preachers and professors, and non-prophets, in circumstances that gave to every christian 'a thrilling consciousness of mental grandeur.'

"Several of the delegates from Berkshire, in Mass. were intensely interesting in their narrations. (There, you know, the Lord has wrought wonderfully.) Some of them would tell a fact quite briefly, and then most happily apply it. After the narratives, an eloquent address was made by one, to the impenitent. He was followed by another, no less eloquent and pathetic, to the church. The pastor then spoke feelingly indeed, and the whole church arose and made her confession and renewed her covenant in a well written form prepared for the purpose. The deacons then came forward, and gave to their pastor their hands, with an audible declaration (for the most part)

that they would move onward with an accelerated step in the path of duty. Similar engagements it is presumed, were made by the professors generally.

"Among those who spoke, so as to be heard, was one of no mean standing both in Church and in State. The honorable John Cotton Smith, after expressing his thanks to the delegates of the churches for their affectionate and interesting communications, observed, 'that here was undoubtedly, the most sublime moral spectacle he had ever witnessed, and if (said he) a section of the church militant here present an aspect thus grand and imposing, what must be the majesty and glory of the church triumphant, the general assembly and church of the first born which are written in heaven!'

"A short and able address was made by the Rev. Mr. Bradford. Then the whole assembly bowed before Almighty God. For two or three minutes there was a most profound silence. It was a stillness of thrilling eloquence. Then followed a short prayer, the doxology, and benediction."

The above *mechanical* affair has probably been *got up* by some one or more *divinity dramatists*—and it is also probable that the speeches of the several actors on that pious stage—like the confession of the whole church—were rehearsed from "well written forms," cut and dried for the purpose—and is of a piece with almost all the old inventions of the Clergy, in order to amuse mankind—making merchandize of their followers by their preachings, prayings, &c. and thus establishing themselves as rulers, guides, and temporary mediators—and all for money!

The grand description of this (theatrical) meeting of delegates, ministers, &c. concludes thus:

"Only three days more were spent with that dear people. In that time it is believed more than 20 became deeply anxious about their awful condition as sinners—and three or four profess-

ed a hope that their souls were emancipated from the tyranny of the devil. There is every probability, that many a church far and near, will be refreshed with the news of the joyous consequences of their visit in love, among the good people of Sharon—and that many will be stimulated to go forward in this new and noble enterprise."

[*Philadelphian.*]

In the same paper we have an extract from a sermon preached by somebody in Connecticut, on "the Mode of Baptism," and against immersion. The following are among the arguments advanced by this, no doubt, "competently educated" preacher.

"God does not require of sinners the observance of burdensome ordinances in order to be saved. The institutions of the christian ministry and of the Lord's Supper are mild, and beneficial to even the temporal interests of men. Plain, simple, and most easy in observance, the sacrament of the Lord's Supper is without parade, without the least appearance of extravagance or severity. Equally so is the ordinance of *Christian Baptism*. It requires persons simply to wash; or to receive the application of water by washing, by pouring, or by sprinkling, in the name of the Sacred Three, and to be clean. That immersion is not the way and *the only way* of baptizing enjoined in the gospel, I will here just state two arguments. One is the *simplicity* and *mildness* of the gospel. This requires no great, no difficult thing. Jesus Christ said, "My yoke is easy and my burden is light." He established a religion and ordinances adapted, not simply to warm, but to all the climates of the world—not simply to Jews but to all nations—adapted not merely to the healthful and robust, but even to the tender, the delicate and the sick. But in the northern regions of the world, where ponds, lakes, and rivers are covered through almost the whole year in the thickest ice, would not immer-

sion be a yoke even more severe than circumcision itself was to our fathers, which the word of God declares that they were not able to bear? Nay, suppose the infirm, on whom an incurable disease had fixed, should in the cold months of the year, while they were able to go occasionally to the house of God, suppose such, to say nothing of the sick on their beds, should desire to receive baptism and the Lord's Supper, and to be, before death, admitted into the visible kingdom of Christ. If there be no baptism except immersion, such persons can receive it only at the risk of life itself. There are *thousands* of instances in which persons, during many months in the year, cannot receive immersion except at the imminent hazard of life. Jesus Christ, however, nailed to the cross Jewish ordinances which were hard and contrary to us, and introduced a religion and ordinances for the world, for all persons, and for all places,—a religion which breathes throughout the spirit of mildness and gentleness. Do not the very nature and design of this religion afford a strong probability, that Christ never enjoined immersion as the only mode of baptism?"

In the same paper also is some further intelligence of another late *invention*, thought to have been *defunct*, but now it seems, stands upon the *last leg*, headed thus:

American Society for Meliorating the Condition of the Jews.

"The Fifth Annual Meeting of this Society was held in the Presbyterian church in Canal street, (N. York) on Friday, the 11th inst. at 10 o'clock, A. M.

"From the Treasurer's Report, it appeared that the total receipts of the year had amounted to 1266 dollars, 30 cents, and the expenditures to 1572 dollars, 46 cents; and that the amount of funds at the disposal of the Society, including interest on money loaned, was 15,960 dollars."

After relating various parliamentary proceedings, the reporter says:

"Rev. Drs. Spring and M'Auley, at the close of a few remarks in approbation of the Report, and before the vote on the question of its acceptance, signified their intention to resign their places as members of the Board and of the Society. S. V. S. Wilder, Esq. on leaving the chair, which he filled with great impartiality and candor, also resigned, both as Vice-President and member.

"Among other remarks of Mr. Frey, it was stated that of 400 auxiliaries nominally connected with the Society, 'not five were living' "

So ends the farce of colonizing and converting the Jews. H. I.

There seems to have been *hard scrabbling* among the officers of this society, not about *converting Jews*, but to what use, and into whose hands the *Cash* is to be *converted*. "The meeting," says the New York Enquirer, "was very turbulent, and there was considerable sparring on the subject of the funds." We shall probably hear no more of either the money or the holders of it.

H. I.

AMERICAN SUNDAY SCHOOL UNION.

This establishment has now become quite famous and imposing. It is principally under the fostering care of the Presbyterian clergy; but attempts are made to obtain the support of Methodists, Baptists, Episcopalians, and indeed all denominations who can be gulled into a belief that the institution is pure and immaculate in its object and intentions, while it is but a link in the chain that is meant to bind and fetter to the car of an aspiring body of clergy, the rising population of our country. A lot and building have lately been purchased for this institution in Chesnut street, near the Arcade and Theatre in this city, and a new and tasteful marble front has since been put up, more adapted for a palace than for a Sunday School "De-

pository." The Managers are also "erecting other buildings on the same lot for the accommodation of their printer, stereotype founder, letter-press, and copper-plate printer, binder, wood and copper-plate engravers, &c. the whole expense of which, when completed, including the cost of the original purchase, will amount to about 34,000 dollars." Such is their own statement, which serves to show their success in obtaining money from the people, and what a powerful engine this Sunday School concern may be made in furthering the designs and schemes of an aspiring priesthood.

The annual meeting of this "American Sunday School Union," was lately held in this city, during the setting of the Presbyterian General Assembly, and was attended by nearly the whole of that body. It seems too they had several ministers of other persuasions by the nose in their proceedings at the meeting, notwithstanding they must by this time very well know that the object of the Presbyterians is to swallow up all their own Sunday Schools, as well as themselves, in this and their other national and mammoth establishments. The following is from the Report of the meeting:

"The annual report of the Board was read by Rev. Dr. Ely. Motions were made or seconded by the Rev. J. L. Dagg, *Baptist*, of Philadelphia—Hon. H. Lincoln, *Baptist*, of Boston; Rev. G. W. Ridgely, *Episcopalian*, of Philadelphia; Rev. W. Yates, *Baptist* missionary from Calcutta; Rev. S. Mervin, *Methodist*, of Philadelphia."

AS WAS EXPECTED.

The *Boston Recorder* speaking of the New York Sunday School Union, an auxiliary to the American Sunday School Union, says:

"The propriety of an early inculcation of a spirit of benevolence among the scholars has not been overlooked. Various tract and missionary societies have been formed among the children, and superintendents and teachers are

generally the officers." Such then is the winding up of Sunday Schools, to bring poor children, while only children, to form tract and missionary societies for raising money to aid the plans and designs of an aspiring priesthood. The thing would have appeared incredible a few years since, but we are told that "we live in age of wonders," and that "astonishing events are almost every day disclosing themselves." This is very true, and it may not be long before matters will be so arranged in this country, that every one who shall presume to speak against the clergy and their plans, will be marched to a prison or receive a more severe sentence.

[From the Holston Conference Messenger.]

UNION SOCIETIES.

It will be recollect, by many of our readers, that the editor of the Armenian and Instructor, (now called the Holston Conference Messenger) made some plain remarks some time ago, about the "American" or "National Sunday School Union Society." We have watched the progress of that society in the Eastern States, with an eye of scrutiny, we acknowledge; and have been greatly astonished, that it has not been made the subject of animadversion by many others. That society was formed for the professed purpose of *uniting* all religious denominations in the instruction of the rising generation. And so completely did the project succeed, that soon after its organization, nearly *two hundred thousand* children were subject to its control. The managers, to give it popularity, appointed distinguished persons of different denominations, as *nominal officers*; but took care to retain in the hands of *Presbyterians*, (or Congregationalists,) the *entire* control of the whole machinery. They published and circulated books, formed societies, raised funds, &c. &c.* until they were en-

* There is a "Committee of Missions" connected with this *Sunday School Union Society*. In the Annual Report of May,

abled to employ more than *thirty missionaries!* This we looked upon as a strange movement. We are truly glad to see that the Christian Advocate has noticed this subject. The great mass of the people in the western country, have no more idea of the deep laid schemes which are now progressing in the eastern states, to establish *one sect*, than they have of Symmes' or Gaines' system of Astronomy. The duty is certainly painful, but the interests of the church require it, that such schemes should be developed.

[From the New York Telescope.]

SUNDAY SCHOOLS.

It must be allowed that this mode of communicating information and useful instruction has in many cases been productive of great good; and it is deplored by some that any circumstances should intervene to disturb the harmony and good understanding among christians who have long united in this work. It is understood, however, that

1826, it was stated, that "under their direction, *thirty-one missionaries* had been employed;" and it was then resolved by the Society, "that it be recommended to the managers to prosecute this department of their labors to the utmost possible extent." "These missionaries," says the *Christian Advocate*, "are expected not only to apply their attention to the business of Sabbath Schools, but also to preach to adults. And in this way it is calculated that employment and support may be afforded to many young ministers sent out from the theological seminaries, as well as some others, perhaps, who have no other special call; at least till they can be enabled to collect congregations in which they may become settled. For all this there must be *funds*. Hence the board of the American Sabbath School Union say, they 'have resolved that the sums paid by societies, when becoming auxiliary, shall be appropriated to the *missionary fund*.'—'That some associations of teachers have made a similar appropriation of their collections at the Sunday School *Concert of Prayer*;' and they 'recommend their example to the imitation of all teachers of schools in connexion with this union.'"

a sectarian spirit has of late manifested itself too openly in this way. The great majority of the managers, being members of those churches who hold to the same creed, have adopted the plan of introducing into the schools certain of their clergy under the title of "Sunday School Missionaries." It is obvious that an opportunity more favourable, the crafty ingenuity of man could never have contrived, for the successful dissemination of particular doctrines, or for the inculcation of peculiar articles of belief. The companies who are to be instructed by these men, being composed of individuals who have not as yet imbibed any particular religious bias, it is no very difficult task to impose upon their understanding, or to bend them to any system, which artful and designing men may be desirous of accomplishing.—These "*missionaries*" too must have salaries, and they must be paid their wages out of the funds of the institution, which funds are in part derived from those whose religious sentiments do not accord with theirs. In the important matter of religion the mind should be always open to conviction, and the judgment left free to embrace that system which comports best with revealed truth. However capable of discriminating or of reasoning on this point, persons may be who have arrived at mature age, it is easy to perceive that those individuals, to whom these "*missionaries*" will address themselves, possess no such discrimination, and therefore success is the most likely to ensue. For good reasons, no doubt, the schools of the Episcopal church in this city, with the exception of one, whose minister is a Calvinist, were early withdrawn from the *Union*, and of late it appears that the Methodists have followed their example.

TITHES

Contended for by a Presbyterian Minister.

Mr. Rhea, a Presbyterian preacher of high standing in Tennessee, in a late

communication to the Editor of the Holston Conference Messenger on the subject of tithes, says :

"As to the doctrine of tithes, as you call it, much may be said in my opinion, in favor of it, and I fear we may err, dangerously, if we attempt to say much against it. You might ask me this question; How will you dispose of this tenth? I answer, without hesitation; give it to the spread of the gospel; send the glorious tidings of salvation to the heathen lands; give it to the missionary cause, to Bible societies, to tract societies, education societies, theological seminaries, and seminaries of learning, to the rearing up of pious young men for the ministry, to the poor, &c. &c. and I say to preachers too, for the laborer is worthy of his hire. But let it be given with proper motives, with a singleness of eye alone to the glory of God. This is *our opinion*, and if we err, I know we err on the safe side."

By the expression, "*our opinion*," it seems Mr. Rhea means other Presbyterian ministers besides himself; for we learn from the *Conference Messenger* that Mr. Rhea is not alone in the business of contending for tithes, as four other Presbyterian ministers in that part of the country (whose names are given) have advanced the same doctrine from the pulpit. They expect, no doubt, if tithes can be established in this country, that the whole of them will come into their own hands, or at least be under their management. Why have these Presbyterian ministers, back in Tennessee, began first publicly to advocate the doctrine of tithes? Have they been put up to it by their eastern but more wily brethren, in order to feel the pulse of the nation, and to ascertain whether the people are yet too sensitive on this subject? Our "competently educated teachers" intend, no doubt, that the pill ultimately shall go down in this country, but the stomach must first be a little prepared for its reception.

SOCIETY OF FRIENDS.

[The late General Meeting of the Friends at Green street Meeting-house in this city, has resulted in the establishment of another Yearly Meeting, as will be seen by the following Epistle.]

At a *General Meeting of Friends*, held by adjournments, at Green Street Meeting-House, in the city of Philadelphia, on the 4th and 5th days of the 6th month, 1827, pursuant to an adjournment in the fourth month last, the following Epistle was adopted, and it was directed that seven thousand copies of it should be printed and circulated amongst our Members. The Friends who signed the Epistle were requested to attend to its early distribution.

To Friends of the Quarterly and Monthly Meetings within the compass of the Yearly Meeting held in Philadelphia.

Dear Friends—Having, through Divine favour, been permitted to meet together, pursuant to adjournment in the fourth month last, the state of our religious society was again brought into view. The wing of Ancient Goodness being sensibly extended over the several sittings of this Meeting, we have been enabled weightily to consider the subjects that came before us. After solemn deliberation, and a free interchange of sentiment, it was, with much unanimity, agreed to recommend the following views and propositions for your serious consideration.

The principal objects of our Religious Association, are the public worship of God; the edification and comfort of each other; the strengthening of the weak, and the recovery of those who have wandered from the way of peace and safety.

It is only under the blessed influence of Gospel love, that these objects can be attained. Whenever any among us, so far forsake this *fundamental principle* of our Union, as to act in the spirit of strife and discord, and to oppose and condemn their brethren, who may conscientiously differ from them in opinion, they break the bond of Gospel fellowship, and, as far as their influence extends, frustrate the design of religious

society If such, after the use of proper means, cannot be reclaimed, the peace, and harmony, and welfare of the body, require that they should be separated from our communion.

The Apostle, aware of the evils arising from contention in religious communities, warned his brethren against it, declaring that "where envying and strife is, there is confusion and every evil work;" and they were exhorted to withdraw from every brother who walked disorderly. And we know from experience, that wherever this evil spirit has appeared in any of our meetings, weakness, and jealousy, and divisions have been introduced; and that excellent order has been subverted which has not only preserved us in love and concord, but protected the rights and privileges of all our Members.

With deep concern and sorrow we have observed the introduction and increase of this desolating spirit. It is now about five years since it made its appearance in our hitherto favoured Society, so as to become a subject of general concern. For some time it was mostly confined to individuals acting as Officers in the Church. In this stage of its progress its consequences were grievous. Some who became infected by it, disregarding the wholesome order established by our Yearly Meeting, which directs, in the first place, *private* labour with such as give cause of concern, and afterwards, that *Monthly Meetings* should treat with them, formed combinations amongst themselves, unauthorized by the Society and unknown to its Discipline. Friends travelling in the Ministry, with certificates from their Monthly and Quarterly Meetings, were interrupted in their labours, and in some instances publicly opposed in our Meetings for Divine worship. They and other faithful Friends in the Ministry, were unjustly charged with preaching infidel doctrines, denying the Divinity of Christ, and undervaluing the Scrip-

tures; together with divers other things, generally known to you, and equally unfounded.

It was not long, however, before the contagion spread, and made its appearance in some of our Meetings for Discipline, opening to the exercised Members of the Society, scenes of the most painful nature. Measures of a party character were introduced, and the established order of society were infringed, by carrying those measures into execution, against the judgment and contrary to the voice of the larger part of Friends present.

At length the infection taking a wider range, appeared in our Yearly Meeting, where its deplorable effects were equally conspicuous. Means were recently taken therein to over-rule the greater part of the Representatives, and a Clerk was imposed upon the Meeting, without their concurrence or consent. A Committee was there appointed to visit the Quarterly and Monthly Meetings without the unity of the Meeting, and contrary to the solid sense and judgment of much the larger number of the Members in attendance; and several important subjects were necessarily dismissed, owing to the disunity and discord prevalent in that body.

Friends have viewed this state of things amongst us with deep concern and exercise, patiently waiting in the hope, that time and reflection would convince our brethren of the impropriety of such a course, and that, being favoured to see the evil consequences of such conduct, they might retrace their steps. But, hitherto, we have waited in vain. Time and opportunity for reflection have been amply afforded, but have not produced these desirable results. On the contrary, the spirit of discord and confusion has gained strength; and to us there now appears no way to regain the harmony and tranquillity of the body, but by withdrawing ourselves—not from the Society of Friends, nor from the exer-

cise of its salutary Discipline—but from religious communion with those who have introduced, and seem disposed to continue, such disorders amongst us.

The quiet and solemnity of our Meetings for Divine Worship—the blessings of a Gospel Ministry, unshackled by human authority—the preservation of our religious liberty—the advancement of our Christian testimonies—and the prosperity of Truth, so far as it is connected with our labours, we believe, very much depend upon the early adoption of this measure.

We therefore, under a solemn and weighty sense of the importance of this concern, and with ardent desires that all our movements may be under the guidance of Him, who only can lead us in safety, have agreed to propose for your consideration, the propriety and expediency of holding a Yearly Meeting for Friends in unity with us, residing within the limits of those Quarterly Meetings, heretofore represented in the Yearly Meeting held in Philadelphia; for which purpose, it is recommended that Quarterly and Monthly Meetings, which may be prepared for such a measure, should appoint Representatives to meet in Philadelphia, on the third second day in the tenth month next, at ten o'clock in the morning, in company with other members favourable to our views, there to hold a Yearly Meeting of men and women Friends, upon the principles of the early professors of our name, and for the same purposes that brought them together in a religious capacity—to exalt the standard of Truth—promote righteousness and peace in the earth—edify the churches—and generally to attend to all such concerns as relate to the welfare of religious society, and the cause of our holy Redeemer, who is God over all, blessed forever. Amen.

The amount of poor rates for England and Wales is stated to be 7,000,000 pounds sterling annually, or \$1,111,111 dollars.

For the Reformer.

POPERY AND THE REFORMATION.

[Continued from page 91.]

The excitement caused by the burning of Huss was, soon after that event, fanned into a flame, and produced a war between the friends of Huss and the Emperor. At this time, Ziska, one of the most able and daring adventurers of modern times, and a most determined enemy to the Catholic religion, arose and resisted the Emperor Sigismund so successfully, that in the second campaign he opposed him with 40,000 men. This enabled him to give form and character to Huss's reformation, and to establish the new church, in a great measure, however, still Catholic. This obliged Ziska to fight battles to great disadvantage, as he had to yield to the superstition of the clergy in arraying his army for battle in the form of a Cross, and in not fighting on particular festival days, or beginning an attack on the east side of a town. As Ziska began this war, or carried it on, against the Catholic religion, his soldiers soon began to see the superstition and wickedness of the clergy and to despise them.

Though no christian will fight for his religion, yet Ziska, like Nebuchadnezar, Cyrus, and Alexander, might be an instrument in the hands of the Almighty to humble and destroy impious and wicked nations. His victories over the Imperialists put all Bohemia into his hands, when he abolished the Roman Catholic ceremonies, and denied the Pope's supremacy. And amidst all his victories he showed the greatest moderation and justice.

Sects and schisms, however, soon arise among those who undertook to maintain religion by the force of the sword, and one sect persecuted and destroyed the other about it. But these jars and contentions, notwithstanding, tended to shake papal and ecclesiastical tyranny, and to lay the foundation of Luther's reformation.

The progress and success of Ziska

seemed to depend as much on his political as military talents. By his death the military power of Bohemia devolved on Procopius, his favourite general, but a poor politician, as was soon evinced by the reverses he experienced.

The council of Basil assembled in 1431, and by the intrigues of the court of Rome, Procopius was drawn to it. The divisions and distractions continued till the great battle at Broda, which terminated the liberties of Bohemia, and Sigismund was proclaimed Emperor, and the Catholic religion was restored till Luther revived the reformation in 1500—Thus verifying the words of Christ that those who take the sword shall perish by the sword.

In the foregoing will be seen the tendency in mankind to depart from the spirit and purity of the gospel, and to depend upon an arm of flesh. In this fallen condition we now find nearly the whole of christendom, notwithstanding the numerous examples that have been presented, from time to time, to draw them from it. Outward persecution and open violence on account of religion, have become restrained or moderated through successive generations, by the enlarged and liberal sense of mankind, and their intercourse with each other. But the spirit of persecution is by no means subdued, but is ready to break forth in all its fury whenever the times will favour it, and clerical dominion can triumph.

In these United States the laws tolerate all sects, and restrain persecution on account of differences in religious opinion. Whether this will always be the case, time must determine. The seeds or stamina of persecution exist in all sects where worldly and ambitious views move and actuate them. Such sects are to be found among us, and it only wants a suitable time and opportunity for them to display their persecuting character in all its odious and destructive features. There is in them, at least in embryo, the same spirit that moved the Scribes and Pharisees to

persecute Christ; that caused Judas to betray his Lord and Master; that led Constantine to erect splendid meeting-houses, and Europe to engage in the Crusades and establish Inquisitions; that caused the enactment of laws to burn heretics; that persecuted Wickliff and others; that placed the king of England at the head of the English Church, and enables a proud hierarchy to riot in extravagance and luxury on the hard labors of honest individuals;* and it is under the influence of this spirit that men are now engaged in erecting numerous theological seminaries in our country, to educate and qualify hordes of young men to preach the gospel.

A VIRGINIAN.

TROUBLES IN THE PAPAL KINGDOM.

It appears from late papers that the disaffection and disorders at Rome are by no means abated. Nothing but the Papal troops and the strong arm of power, prevent a revolution, and the entire overthrow of the existing order of things in that ecclesiastical empire; for the Pope is not only a spiritual, but a temporal prince, and has bands of soldiers, as well as lots of cardinals, bishops, and priests, to preserve order and enforce obedience to his mandates. The following article from Rome, contains some of the arguments used in that country by the friends of the sove-

* When England withdrew her allegiance from the Pope, the Church of England became armed with great spiritual, as well as secular power. It has, by its representation in parliament, to this day, so controled the property of the nation, that it forms the most odious and tyrannical feature in the government. The religion of England differs very little from the Papal religion, and is as much the creature of the government as the religion of France. The religion of both countries is the religion of the world, or of Antichrist, moulded and formed to serve the worldly and ambitious purposes of kings and priests; which are, to aggrandize a small portion of mankind at the expense of the comfort, peace and happiness of the rest.

reign Pontiff, in support of his government and that of his ministers. It would indeed seem that the people at Rome have at length become tired of ecclesiastical rule, and would wish to have temporal rulers or to rule themselves.

"ROME, March 31.

"It is complained that the social body is in a state of languor and uneasiness—that it is disorganized—that evils of all kinds oppress at the same time individuals, families, towns, and states.

"Can it be otherwise, when every thing is confusion and disorder—when those who scarcely know how to obey, insist upon commanding—when individuals are misplaced, powers confounded, principles disregarded?

"The church and its ministers have on earth a legitimate authority, a pre-eminence above all powers, which it would be vain to dispute. They emanate from the nature of things, from the Divinity itself. The Atheist alone overlooks these great truths.

"Is there a more elevated, a more important function, than that of priest, who is commissioned to purify and fortify our souls, to sanctify man, and to render him worthy to appear before his God?

"But in the midst of these sublime functions, should narrow points be prescribed him? Forced to limit his mission to the teaching of the dogmas, to the observance of the rites, shall he remain a stranger to all the rest? And shall the shepherd abandon his flock in the midst of precipices?

"God being invisible on earth, cannot manifest himself to man except by his church. His image is the altar, and the ministers of the altar are his representatives on earth.

"But why should they represent God, if they cannot cause his commands to be observed? Why are they the ministers of his worship, if they cannot cause it to be respected? How should they be the mediators between

the creature and the Creator, if they have no influence nor authority? Lastly, if their divine mission is acknowledged, it cannot be desired to render it ineffectually useless.

"It follows, from these principles, that these ministers of religion cannot be subject to human laws, except, so far as they have been sanctioned by the church.

"In fact, civil laws, made for the amelioration of the human species, cannot attain that object except by being made to harmonize with the Divine law. Now what magistrate, if it is not the ecclesiastical authority, would be competent to appreciate this agreement?

"The meanest stall in a temple of the Lord is above all thrones, and the supremacy of the princes of the church over the princes of the earth, is founded on Divine right, and must be considered as the basis of social order.

"To contest this principle, is to seek to place the weak and uncertain will of man, above the immortal and infinite power of God; it is disregarding the Divinity itself."

[From the *New Hampshire Spectator*.]

The *Columbian College* at Washington city appears to be in a very embarrassed situation. The funds have been inadequate to the contingent expenses, and a large debt has accumulated against the corporation. What is worse, disagreement and disaffection are the order of the day with the government and the faculty. The old Professors and Tutors have nearly all abandoned the institution, and a four months' vacation has been declared. The last resort, a 50,000 dollar subscription, has been set on foot, the filling of which seems to be the only means left for the salvation of the institution, and this is looked upon by the reflecting part of the community as desperate. As this is an exclusive sectarian institution, its dissolution will only be regretted by an exclusive denomination.

[From the Columbian Star of May 26.]

COLUMBIAN COLLEGE.

At a meeting of a few of the friends of the Columbian College, in South Carolina, the following resolution was adopted—

"Resolved, That we will observe the last day of June next, as a day of humiliation, fasting, and prayer, with special reference to the unhappy condition of the Columbian College, and that we will take measures to engage if possible the concurrence of the pious friends of the institution generally in the observance of this day."

REMARKS.

The affairs of the College are fast hastening to an issue; unless the Lord interposes in mercy, this issue will be calamitous and distressing. At this threatening crisis, is there not a peculiar propriety of appealing earnestly to the Lord? While other measures are pursued with vigor, should a pious and mighty effort at the throne of grace be neglected? It is greatly to be feared that hitherto a sufficient degree of religious feeling has not been enlisted in behalf of this unfortunate institution. Brethren, let us try in earnest what prayer will do. Let us be united, importunate, and persevering in our supplications. Let us cry mightily to the Lord; peradventure he may bring deliverance.

A Friend of the Columbian College.

[It is singular enough after going to such an expense in erecting a pompous college, in pride and vanity, and getting into difficulty, they should now call on the Lord to assist them, and bring them deliverance. We apprehend they will have to obtain deliverance by their own efforts, or sink, for it can hardly be supposed that the Lord will become a party concerned. It is not under such circumstances, and for such a purpose, that we are to expect the Lord to assist us.]

AMERICAN HOME MISSIONARY SOCIETY.

The receipts of the "American Home Missionary Society" (for fur-

nishing competently educated missionaries to the people of this country) have amounted the past year to 20,031 dollars. A committee of this society in their late report, remark:

"Two-thirds of the population of the United States reside west and south of New York and New Jersey. But of the efficient [educated] ministers of the gospel, of all denominations, more than one half belong to New England and the two states above named. Beyond these states we have been called, in the correspondence of the last year, to contemplate whole counties, and members of contiguous counties, without a single educated minister of the New Testament. Let it be considered also that the portion of our country which is the most destitute, is the most rapidly increasing in population. The day is not far distant, therefore, when the states and territories, that are now comparatively destitute, will embrace the majority, and control the moral influence of this nation. Now, the sources of influence are with the old states. Here are the seats of Science and the schools of the Prophets. It is with us to give shape to the moral character of this nation. The christians of the older states, therefore, are called on as guardians of the peace and prosperity of Zion, to unite and possess the land, that they may save its future millions from ruin which is in store for the nations that know not God."

It is by the correspondence of such men as Mr. *Bush*, a Presbyterian minister at Indianapolis, that the missionary societies at the east are induced to believe the people at the west are in such a famishing condition for want of preachers. The truth of the matter is, that such "competently educated teachers" as Mr. Bush, like the *Romish* priests, consider none preachers of the gospel but themselves. All other preachers are of no account, and what they say is only "noisy rant," and "illiterate declamation." Says Mr. Bush,

"I am stationed in the centre of a large body of population, yet my nearest *clerical* neighbor lives at the distance of 50 or 60 miles." There are a number of Methodist and other ministers living around Mr. Bush, but these it seems are no "clerical neighbors" to him. Such men as Mr. Bush had better follow the plough or some other honest calling, instead of undertaking to preach the gospel; for persons of so much arrogance are very unsuitable instruments for building up the kingdom of Christ, and can do but little good by their preaching.

The *American Sunday School Union* has auxiliaries and schools connected with it, in almost every state and territory in the Union, which are constantly augmenting by means of numerous missionaries and agents sent out for this purpose. The number of schools connected with this institution in the several states and territories, agreeably to their last Report, is as follows:

Maine,	100	North Carolina,	45
New Hampshire,	70	South Carolina,	20
Vermont,	162	Georgia,	32
Massachusetts,	81	Alabama,	3
Rhode Island,	40	Louisiana,	1
Connecticut,	81	Territory of Ar-	
New York,	732	kansas,	1
New Jersey,	306	Tennessee,	3
Pennsylvania,	453	Kentucky,	9
Delaware,	29	Missouri and Il-	
Maryland,	40	linois,	106
District of Co-		Indiana,	1
lumbia,	25	Ohio,	13
Virginia,	46	Michigan,	1

Villany that is vigilant, will be an overmatch for virtue if she slumber on her post; and hence it is a bad cause has often triumphed over a good one; for the partizans of the former knowing that their cause will do nothing for them, have done every thing for their cause; where the friends of the latter are too apt to expect every thing from their cause, and to do nothing for it themselves.

[Laxon.]

NEW EXPLANATION OF THE RE- VELATION.

A new explanation of the Revelation has been given by "Rev." George Croley, England, in which he speaks of a "*universal war*" as shortly to take place, "and as the *next great event* to the French revolution." "The interpretation," we are told, "shows that this *universal war* is rapidly approaching—its approach being detailed in the prophecy to be accompanied by certain *signs*, which our common experience admits to be obvious at the present hour. The universal war is shown to be detailed with circumstances of measureless terror and to be ushered in by a sudden revival of atheism, superstition, and religious violence, acting upon the European nations until they are inflamed into war. All the elements of terror and ruin shall be roused, and there shall be a general shock of kingdoms, consummated by some vast and palpable developement of the Divine power. It is further declared, that this catastrophe is now approaching hour by hour; that the French revolution was to have been the last great event before it, with but a brief intervening period. The Apocalypse thus assumes the rank of not merely an elucidation of the Divine will in the past, nor an evidence of the general truth of Christianity, but of a warning of the highest and most pressing nature to all men, in the entire range of human society. It is not the mere abstract study of the theologian, nor the solitary contemplation of the man of piety; but a great document addressed to the mighty of the earth; wisdom calling out trumpet-tongued to the leaders of national councils; the descended minister of heaven summoning for the last time the nations to awake to the peril already darkening over their heads, and cut themselves loose from those unscriptural and idolatrous faiths with which they must otherwise go down; the Spirit of God commanding the teachers and holders of the true faith to pre-

pare themselves by the cultivation of their powers, by a vigilant purity, by a generous and hallowed courage, for that high service of God and man in which they may so soon be called on to act, and perhaps to suffer; and proclaiming to all men alike the infinite urgency of redeeming the time before the arrival of a period that to the whole world of idolatry, European and barbarian, shall come with a civil ruin, of which the subversion of Jerusalem was but a type; and with a physical destruction that can find no parallel but in the inevitable fury of the deluge."

[Communicated from Massachusetts.]

The good Dr. Watts seems to have very happily versified the Beatitudes, the Lord's prayer, and the straight and narrow gate; but I do not remember his having attempted any thing more of the kind on any of our Lord's commands and incomparable sayings on the Mount. I have solicited many teachers in this vicinity, to point out to me, one plain, indisputable, command of Christ, that is not, at this day, generally disregarded throughout Christendom. No one has as yet undertaken to do it! And yet you will remember the commission explicitly enjoins:—"Teaching them [the Gentiles] to observe all things whatsoever I have commanded you."

I submit to your keeping, or disposal, some attempts at versifying some of those very plain, but disregarded commands of him we are solemnly enjoined to hear.

Respectfully yours, J. K.

DIVINE TEACHING.

To you, O men, says Christ, I call!
'Tis I who say—*Swear not at all.*
Let all your words be strictly true,
For thus I have commanded you.
Like God, the Universal Friend,
To all mankind your love extend.
Fight not, nor hate your spiteful foes;
But heavenly blessing plead for those.
Seek no revenge, repay with good,
Those who would kill you if they could.
To all the world be just and kind.
Great peace the meek and lowly find.

Whene'er you fast, or alms bestow,
Avoid all ostentatious show;
The trumpet sound, disfigur'd face!
Let no deceit in you have place.
Those acts I charge, in secret do:
Your heavenly Father's word is true:

You have the promise of the Lord,
Who always sees, and will reward.

Whate'er you wish others to do,
In all their intercourse with you,
Just so deal ye with all mankind;
For this is what the law design'd.

Beware of Teachers false and proud,
Anxious to raise above the crowd,
And there pre-eminent to shine
As Reverend Doctors, all divine.
Disguis'd like sheep, they catch their prey,
The simple flock are borne away,
Deceiv'd and fleec'd by selfish men,
Whose godliness is worldly gain.
'Tis by the fruit the trees you know:
Nor grapes, nor figs on brambles grow.
Though long and loud in pompous prayer,
Their evil fruits show who they are.

Like hypocrites you shall not be;
They love to pray where men may see
Their solemn face, and hear them speak.
They have the prime reward they seek.
But you, my friends, shall always pray

As I, your Lord, have plainly taught;
'Tis I enjoin the secret way:

All ostentatious prayers are nought.

Character of Anniversary Speeches.

I like your remarks, said a respected clergyman to the Secretary of one of our American benevolent societies, respecting the influence of worldly men in institutions established for the spread of the gospel. It is, in my judgment, a great objection to the manner in which anniversary meetings have often been managed, that men have been brought forward as advocates of the cause, who had no cordial love to the Saviour, and whose lives were little in harmony with the sentiments which they uttered. Much scandal has been incurred by this procedure, especially in England, where the evil is more common than in this country. Worldly men see through this policy, and respect us the less on account of it. [N. Y. Observer.]

A late number of the *Missionary Herald* states: "The American Board of Commissioners for Foreign Missions has 45 auxiliaries, embracing about 1000 Associations, by which not less than 4000 Collectors are employed. The payment of 42 of these auxiliaries, for the year ending with August last, amounted to \$ 30,000. Agents are now organizing similar societies in the Middle States."

The 30,000 dollars from 42 of the auxiliary societies, we are told in the *Missionary Herald*, "shows the efficiency of the system." The *system* is truly *efficient* in obtaining money.

METHODIST MEETING HOUSE.

[The following notice in the Portsmouth (N. H.) Journal of May 19th, respecting the laying of a corner stone for a Methodist meeting-house in that place, is copied without note or comment. It will be unexpected intelligence at least to some of our Methodist friends at the south.]

ORDER OF PROCESSION,

To be observed at the laying of the corner stone of the Methodist church, on Monday next, the 21st inst. Procession to be formed at the Masonic Hall, at 10 o'clock, in the following manner:

Two Tylers with drawn swords.

Two Stewards with white rods.

Entered Apprentices.

Fellow Crafts.

Master Masons.

Stewards.

Junior Deacons.

Senior Deacons.

Secretaries.

Treasurers.

Past Wardens.

Junior Wardens.

Senior Wardens.

Past Masters.

Royal Arch Masons.

Knights Templars.

Music.

Grand Tyler with a drawn sword.

Two Stewards with white rods.

A Brother bearing a Golden Vessel of Corn.

Two Brothers with Silver Vessels of Wine and Oil.

The Principal Architects, with Square, Level, and Plumb.

Grand Secretary and Treasurer.

The Holy Bible carried by a Master Mason supported by two Stewards with white rods.

Building Committee.

Selectmen and Secretary.

The Rev. Clergy.

Grand Chaplain.

Past Grand Wardens.

Past Deputy Grand Masters.

Past Grand Masters.

Senior and Junior Grand Wardens.

Deputy Grand Master.

A Master of the Oldest Lodge, bearing the Book of Constitutions.

Senior and Junior Grand Deacons, with black rods.

Grand Master.

Grand Sword Bearer.

N. B. The citizens of this town and vicinity will precede the above procession.

Grand Marshal.

[From the *Geneva (N. Y.) Gazette*.]

On Monday last the corner stones of two *Churches*—a Presbyterian and a Methodist—were laid in Masonic form in the village of Newark.

The following from the *United States Gazette* of June 8th probably refers to the same event.

The corner stones of a Methodist chapel and a Presbyterian Church were laid at New York on Monday the 28th inst. in Masonic order. There were about five hundred Masons present on this interesting occasion.

RUSSIAN BIBLE SOCIETY.

A letter recently received by the editor of the *Christian Advocate*, says:

"You have been long aware of the tottering state of the Bible Society in Russia, and will not be surprised, that it has now fallen. Its officers have been dismissed, and its operations ceased." The letter adds: "The consequence of an extensive circulation of the word of God in that vast empire for many years past, has been, to raise up in various parts of it, and to a very great extent, a body of Scriptural or Bible Christians, who have renounced the Greek Church, and under this denomination, associate together, to read and study the Holy Scriptures, acknowledging this blessed book as the only rule of faith and practice."

The King of Sardinia has issued an ordinance, by virtue of which his Catholic Piedmontese subjects who die without having received the sacrament, shall not be buried except in the night, and in unconsecrated ground. By the same ordinance, the burial of every Piedmontese Protestant shall take place without any public ceremony, and no more than twelve individuals of the same religion shall attend it

[U. S. Gazette.]

Theological Seminary at Andover.

Mr. Phillips has lately bequeathed to the Theological Seminary at Andover, and to Phillips' Academy connected with it, 25,000 dollars. We learn from the *Christian Intelligencer*, that the interest on the capital owned by this Theological Seminary previous to the above donation, amounted to nearly 20,000 dollars per annum.

The New England churches and the Presbyterians having lately united together in the business of preparing young men for the ministry; they will soon be able to

furnish a good supply of Lyman Beecher's "competently educated teachers," to the inhabitants of this country. Whether they will be able to supplant or supersede all other religious teachers, and produce one "*homogeneous influence*" throughout our land, time must determine.

Extract of a letter from a correspondent in Virginia.

"Not long since an Agent of the New York Tract and Missionary Society paid us a visit; an auxiliary society was soon formed and a committee appointed to procure subscribers, &c. Several members of the Methodist church were made officers of the society without their consent, and it was with some difficulty they got their names erased from the paper, and not without some little altercation in the manner the business was conducted.

"A friend lately informed me that a society for educating pious indigent young men for the gospel ministry in this country, has suspended operations—owing, I presume, to the want of money. The sources of charity having dried up, we shall now lack for 'competently educated preachers of the gospel.'"

Spanish Piety.—In Spain, plays are performed for the benefit of the virgins and saints, and balls are given for the deliverance of souls from purgatory. On an occasion of the above kind, a play-bill was exhibited, couched in the following terms: "To the empress of heaven, mother of the eternal world, the leading star of all Spain, the consolation, faithful sentinel and bulwark of all Spaniards, the most holy Mary. For her benefit, and for the increase of her worship, the comedians of Seville will perform a very pleasant comedy, entitled *El Legatario*." [Late paper.]

Mexico—There are five orders of monks in Mexico, who have 150 convents, and are in number 1918 individuals, whose annual income exceeds 600,000 dollars.—There are 57 convents of nuns, with 1931 individuals, whose capital amounts to 7,725,571 dollars, producing annually 807,972 dollars. [Late paper.]

The Canadian Spectator mentions that one-seventh part of the soil of Upper Canada belongs to the Episcopal clergy, who however at present minister to only one-twentieth part of the population.

London—By the last population returns, it appears, that London contains 1,225,694

resident inhabitants, besides 50,000 visitors and seamen. The females exceed the males by 85,000.

In Great Britain there are 2,429,630 houses inhabited, and the total population is 14,390,661.

The Philadelphia Arcade is nearly finished. It cost 162,000 dollars, and the rents will amount to 26,000 per annum.

A correspondent in the upper part of New York informs us that "numbers from among the different denominations, unknown to each other, are embracing the seventh day for the Sabbath." We have received a pretty lengthy communication on this side of the question, but must decline inserting it, as we should not have room in our pages for the controversy that would grow out of it.

IMPORTANT QUERY.

If it would not be thought unbecoming a *moral and religious people* to answer—we would ask, what has become of the *five hundred thousand dollars* deposited some time since in the Bank at Hartford, Conn. as a *secret missionary fund*?

[*Gospel Advocate.*]

[Is it true, citizens of Hartford, that \$ 500,000 were deposited in your Bank as a *missionary fund*? We had seen it suggested some years since, that an immense sum was vested, or deposited and drawing interest, in the Bank at Hartford, by the Connecticut or some other missionary society. Some more light on this subject, by those who know, would be desirable. *Ed. Reformer.*]

Church and Shop—Messrs. Sherman and Thompson, wholesale and retail dealers of dry goods in Utica, have a *nota bene* to their advertisement to inform their readers that they make a discount of *six per cent.* to the *Clergy*. They deserve the prayers of the Church if they fail in obtaining the custom of the state; and as long as the people are unwilling to be taxed 6 per cent. for the Clergy, so long will they keep clear of Messrs. Sherman and Thompson's shop. [N. York paper.]

The Reformer is printed on the first of each month, at one dollar a year. Letters to be addressed and payment made, to T. R. GATES, Proprietor and principal Editor, No. 290, North Third Street, Philadelphia. Numbers can be supplied from the commencement of the work.

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THE REFORMER.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah, v. 1.*

VOL. VIII.]

PHILADELPHIA, AUGUST, 1827.

[No. 92]

[From the *Berkshire [Mass.] American.*]

RELIGIOUS DIFFICULTIES.

We have just read a pamphlet, entitled—

“A Brief Account of the Origin and Progress of the Divisions in the First Presbyterian Church in the city of Troy; containing, also, Strictures upon the New Doctrines broached by the Rev. C. G. Finney, and N. S. S. Beman, with a summary relation of the Trial of the latter before the Troy Presbytery. By a number of the late Church and Congregation.”

If this be, as it seems, a fair statement of the facts, the overheated zeal, or some more culpable motive of the Rev. gentlemen above mentioned, has led them into the most extravagant and shocking conduct in the discharge of the duties of their holy office. It is well known that considerable religious excitement has prevailed in Troy for some time past, and much has been said of the extraordinary course of Messrs. Beman and Finney; but report, though supposed to come from the enemies of these gentlemen, or of the work in which they were engaged, had fallen far short of the reality, as stated in the above pamphlet by men of the same religion, and of the most respectable standing in the church. They even accuse Mr. Beman of *getting up* a “revival” from *selfish* motives, and of “assuming an unusual degree of zeal in the cause of religion, to create such impressions of his sanctity, as would entirely retrieve his falling reputation,” which, it seems, was suffering on account of some conjugal quarrels not very becoming in the teacher of a peaceful religion. Having laid his plan

for commencing and carrying on the “revival,” the authors of the pamphlet say:

“Mr. Beman first began by infusing greater warmth into his discourses, and several persons, who were probably in the *secret*, were the first subjects of the grace thus singularly imparted. They, with some older members of the church, who were undoubtedly in the *plot*, were inspired with a new-born zeal, unexampled in intensity, and manifested by acts which we have heretofore been unaccustomed to witness in periods of religious excitement, and of which we devoutly hope never to see a repetition.”

As a specimen of this kind, “they would intrude themselves into houses and stores, with whose occupants they were unacquainted,” and the first salutation would be “you are going to hell!” and expressions of the like harsh and unchristian character. The consequence was that

“Those who were approached in this way, became exasperated, and very naturally levelled their ridicule and invective against their assailants and the religion which they maintained. We venture to say that there never was a time since the existence of this city, in which sacred topics were treated with such profane levity, and it is attributed only to the hypocritical or perverted zeal of the pretended friends of piety.”

But Mr. Beman, not content, as it would seem, with attacking the strong holds of sin, carried the war into the very heart of his church, and abused with personal reflections from the pul-

pit, "the oldest members of his society whose hairs had grown grey in the service of their Redeemer; and against whom not a single imputation had ever been made for any offence, either of omission or commission." Some of Mr. Beman's special followers, whose religion was scarcely *a week old*, actuated by a spirit similar to their master's, with upstart arrogance, would reproach the oldest and most unblamable members for their want of piety and engag'dness. At prayer meetings, individuals were 'prayed for *by name*,' and lest God should not see the necessity or propriety of converting them, "a most black and hideous picture was presented to him of their characters."

While things were in this state, the Rev. Mr. Finney was sent for as an auxiliary to Mr. Beman. The following is a scene that took place between this *par nobile fratum* on the one side, and two respectable ladies on the other—one a Mrs. Mosier, the other her sister-in-law, Mrs. Weatherby. It was at the house of the former.

"*Mr. Beman.* (To Mrs. Mosier.) Were you ever under conviction?

Mrs. Mosier. I cannot say whether I have been or not. My mind has been deeply impressed with the importance of religion at different times.

Mr. B. What is the state of your mind now?

Mrs. M. It is not so much impressed as it has been heretofore.

Mr. B. Men wear off their convictions by running into dissipation and frequenting tippling houses, and women wear off theirs by going into gay company.

Mrs. M. I was never fond of gay company: I am of a domestic turn.

Mr. B. You are worse than other women: for you can stay at home and wear off your convictions.

Mr. Finney. Do you love God?

Mrs. M. I think I do.

M. F. (shaking his fist in her face) You lie! You lie! What reason have you to think you love God?

Mrs. M. When I look upon the works of the creation I feel to praise and adore Him.

Mr. F. You ought to go to hell, and you must repent.

Mrs. M. I cannot.

Mr. F. (again putting his fist in her face) You lie! you can repent and be converted immediately.

Mrs. M. I cannot.

Mr. F. (again putting his fist in her face) You lie.

Mrs. M. How can I get the new birth unless God gives it to me?

Mr. F. You ought to be damned.

Mrs. Weatherby. Mr. Finney, you have told Mrs. Mosier that she could regenerate herself, and give herself the new birth; now if you will inform her how, it will edify me.

Mr. F. Are you a christian and ask such a question?

Mrs. W. I trust I am, and would like to have it answered.

Mr. F. How can you love your husband?

Mrs. W. Love is a passion I have never heard described.

Mr. Beman. Mrs. Weatherby, you have said you were a christian, and dare you ask two of God's ministers such a question?

Mrs. W. Yes, I dare ask it, and I have asked it once before, and it appears that it cannot be answered.

Here this *interesting* spectacle was closed."

But it appears that Mrs. Weatherby's husband, who is master of one of the North River vessels, and a very peaceable man, could not tamely endure this ungentlemanly and unchristian, if not outrageous conduct to his wife and sister. Accordingly he resolved to remonstrate with Mr. Beman; and as the latter was passing one day, invited him into the house, when the following scene ensued—

"*Mr. B.* I suppose you want to talk on religion, for I talk on nothing else.

Mr. W. Not on that in particular. I want to talk with you concerning the conversation you had with my wife and sister at Mrs. Mosier's.

Mr. B. (clenching his fist, and shaking it within a few inches of Mr. W's face) Capt. Weatherby, you will go to hell; God will send you to hell. (This was repeated several times.)

Mr. W. Mr. Beman, you must not say that again, for I cannot bear it.

Mr. B. (in a louder tone of voice) You will go to hell!"

Here the son of Neptune, losing all patience, floored the "messenger of" bad "tidings;" but with peculiar obstinacy, he still repeated his favourite denunciation, "you are going to hell!" several times. The Captain after a while allowed him to get up, when walking to the glass to see "what manner of man he was," he again reiterated the same language, "you will go to hell." After being floored again, and despatching the honest tar to hell sundry times more, the pertinacious parson was finally released at the intercession of Mrs. Weatherby, who came into the room during the engagement, and acted as his better angel.

If the above pamphlet be true, the dignity of the pulpit, the kind care of a pastor for his flock, and the affection of a christian for his brethren, were never more completely lost sight of, than in the case of Mr. Beman. One lady, a respectable member of his church, he called an "old devil," and another of irreproachable character, an "old hypocrite."—He said in a public discourse, "that the members of his church were going post haste to hell;" and in another, "that they were piling up their prayers, and climbing up to heaven upon them; but they will plunge into hell together." And in addressing sinners generally, he said, "if you dare do it, you would *club* God Almighty out of Troy."—What shocking irreverence! what impiety! But the following language of Finney, caps the climax of pulpit madness and

blasphemy—"Why, sinner, I tell you, if you could climb to heaven, you would hurl God from his throne; yes, hurl God from his throne; O yes, if you could get there, you would *cut God's throat!* yes, you would *cut God's throat!*"

But we will end our extracts, for the reader must be shocked, as we were, at such monstrous stuff. It is painful to record such perversities in the conduct of those who are set for a light and example to their fellow creatures. But the people should be taught to distinguish between that religion, which is mild and peaceable, which regulates the heart and the life, and that religious frenzy, (to use the mildest term) which shocks the better feelings of the christian, which sets reason and decency at defiance, destroys good will between man and man, and shakes the foundation of society.

THE PRESBYTERIAN CLERGY.

"The Modern Presbyterian Hierarchy in the U. States of America, far worse than Popery, demonstrated—by a most tyrannical Persecution, carried on for many years by the same, against the Rev. Francis Hindman, both while and since he was a member of that body.

"Remembering mine affliction and my misery; the wormwood and the gall. *Lam.* iii. 19.

"Philadelphia: Published and for sale by the Author," at his School Room, No. 71 North Sixth Street—1826.

Such is the title of a book which has lately come into our hands. The following is extracted from the Preface:

"Some having read the following Narrative, probably will say—why did he publish it? And others, no doubt, will say—why did he not publish it long ago?

"In answer to these questions, I would observe—That I was a long time doubtful about the propriety of this publication; and my main difficulty was, lest I might do some injury to the Cause of Christ, by exposing the wickedness of the Presbyterian Clergy. This was the effect of an early con-

ceived prejudice in their favour—being myself descended from a long line of very reputable Presbyterian ancestors. I remember the time, when I thought they were all holy men; and the first time I heard one Clergyman speak disrespectfully of another it hurt me very much; but I now know that many of them are bitter enemies to one another.

“ Yes—time, and a thorough acquaintance with them, have completely cured me of this prejudice—And I am now as clear of prejudice in favour of the Clergy of the Modern Presbyterian Hierarchy, in the United States of America, as ever Luther and Calvin and John Knox were in favour of the Clergy of the Popish Hierarchy.

“ Did those holy Reformers injure the Cause of Christ, by publishing and opposing the pride, avarice, and wickedness of the Popish Hierarchy? No: but quite the contrary. Neither, I hope, will I, by publishing and opposing, as much as I can, the pride, avarice, and wickedness of the Modern Presbyterian Hierarchy.

“ Look at their conduct generally! Particularly of the Synod of Philadelphia, last fall, in Baltimore; and of the whole Hierarchy, in their General Assembly, last spring, in Philadelphia; and, above all, behold their conduct to me!!! Nor was the pride, avarice, and wickedness of the Popish Hierarchy, in fleecing the people of their money, by the sale of Indulgences, to build St. Peter’s Church, which gave rise to the Reformation, more abominable than the mean, beggarly ways set on foot by the Modern Presbyterian Hierarchy, to fleece the people of their money to build Colleges and Theological Seminaries, for manufacturing (that is, hand-making) a swarm of clergy, collected from the laziest and meanest class of the people, (named, indeed, pious young men) that they may be raised in habits of slavery and dependence; not on their real benefactors, (no indeed, they are known already to overlook and spurn at them; fulfilling the true Proverb—

Set a beggar on horse-back, &c.) but on their File-Leaders, that they may drink in *their* politics and *their* divinity; and then be sent out in swarms under the sanction of the Presbyterian Hierarchy, to influence the People, and the Government, to the end they may obtain a legal establishment, and draw their revenues from the treasury at Washington, or from deposits in the treasuries of the individual states. And then our Government will be a mere tool in the hands of the Priesthood, as in Italy, Spain, Portugal, &c.

“ If there is any man or woman in these United States, who does not see this to be the consummation so eagerly and so devoutly sought after by the *leaders* of the Modern Presbyterian Hierarchy, I do not hesitate a moment to say, that such a one is either unob-servant, incompetent, or blinded by prejudice. It is my sincere belief that the Modern Presbyterian Hierarchy stands in as much need of Reformation now, as the Popish Hierarchy did when the Reformation first began.

“ And indeed, it appears to me that there is at this time a crisis in the af-fairs of the leading denominations of Protestants in this country; something like that which took place in the af-fairs of Popery at the Reformation. The Lord, in order to discomfit the unrighteous and tyrannical schemes of mortals, sends a spirit of anarchy and confusion among them, as he did among the builders of Babel; which is the an- cient, permanent, eminent Type of all such fabrics and discomfitures. Ought we to rejoice in the discomfiture of the temporal Babel-Builders? Ought we to rejoice much more in the discomfiture which took place at the Reformation, among the greater, the Archotypical, the Spiritual Babel-Builders,—I mean the Popish Hierarchy? And shall we not rejoice at the discomfiture of the Babel-Builders among the various denom- inations of her Protestant daughters? Yes, I say, all true Christians ought to rejoice in the ferment that is taking

place among the various denominations of Protestants in this country; particularly among the Baptists, the Methodists, and the Presbyterians—these three great Babel-Building denominations, each on its peculiar foundation; but especially the Presbyterians, whose Babel towered higher, and whose foundation seemed to stand stronger than any of the rest. But, I believe, it has reached its acme. Yes, indeed, I hope the present ferment will not stop, until the pure, the humble, and the good, shall have purged off the impure, the tyrannical, and the wicked.

“And shall I not publish this Narrative? Yes. It appears to me, this is the very time to do it; that it may operate as eye-salve, to clear the eyes of the prejudiced; and as a stimulus to excite, to rouse and unite all the truly wise and good, to put forth all their endeavours to avert such a dreadful calamity from our dearly beloved country, as a Spiritual Babel, especially one supported by a Legal Establishment!!”

We make one more extract from page 178.

“They could not take away my good name altogether, nor could they touch my worldly property; and here I felicitate myself, in being a citizen of free America; but if it was here, as in some countries which I could name, where the civil government is a tool in the hands of the Priesthood; and the Presbyterian Hierarchy was that Priesthood, I have good reason to believe, that my good name, worldly property and life, had all been sacrificed, as was usual in such cases—for from what I have experienced from the Presbyterian Hierarchy, I believe they would be worse than the Popish, if they had the Civil Power in their hands; and for the attainment of which, I believe they are using their utmost endeavours. But if ever this shall have come to pass (which I earnestly pray God, of his infinite mercy to prevent!)—then farewell to Liberty and Religion, and every good

thing in our dear country. It is the peculiar glory of our Government, that there is, therein, a complete separation between Church and State. This, O ye Americans, esteem and preserve, as the *Palladium of your Liberties!!!*”

For the Reformer.

“*Facts speak louder than words.*”

Extracts from an Essay on Modern Missions.—(Evangelical Witness, Vol. 2, No. 3. Edited by James Wilson, A. M.)

“Enquiry into the causes which have produced the late excitement to missionary exertions—So great is the excitement on this subject, that the numerous and multiplying religious newspapers, magazines, &c. of this country are nearly filled with the details of their operations. It constitutes one of the most remarkable signs of the times, to which no one should be inattentive.”

“Were all this by a love of real religion, and the result of pure benevolence towards the heathen abroad, and the ignorant at home, it would afford evidence of a great progress of vital piety, and of a rapid improvement in the condition of the church.”

“The reformed church of Holland began to introduce religion into their colonies—Chaplains went out on board their navies, &c. who carried the feelings and views of the church in which they had been educated at home. Their desire was to extend the *Dutch Church* wherever the navy of Holland extended the boundaries and the renown of the republic.”

Was not this a copying after the Jesuits and Missionaries of old Mother Church? and was not their success and objects the same?

“The devout Pilgrims of the Congregational churches who landed in New England, as soon as they gained, by conquest or otherways, the country around them, they proceeded to spread their religion among the natives—Elliott, Mayhew, and others, were successful, for about half a century; after-

wards, the missions languished, and their extinction was the effect of the principle alluded to; exerting itself on other objects, they had split among themselves, and to maintain their opinions, and to proselyte the Quakers and others, occupied the attention of all, to the total neglect of the [poor] heathen around them."

"The Danish Moravians made no foreign conquests, but aided by the skill, influence, and wealth, of Count Zinzendorf, a zealous member of the Lutheran church, they established missions in many foreign parts during the last century, and all with a view to advance the interests of the Moravian church, with the Count [now their bishop] at their head."

"The same principle of human action that prompts the local Methodist preacher, and his society, to be zealous in enlarging their numbers and conversions, displays its vast energies in the London Wesleyan Missionary Society, and all other Methodist institutions."

"The London Missionary Society, organized in 1795, may be thought to be an exception, because formed of various denominations—But which of these preponderate?—Who are the leading men in collecting funds, and in forming, and executing plans? And what denomination contributes the most [money]? When all these questions are answered, we shall then find the same powerful principles that actuate the other societies."

"In our own country there are various Missionary Societies, all busied in spreading their various dogmas."

"In fact, so popular has this become, that the means employed by synods, presbyteries, and associations, for supplying vacancies with preaching, go under the name of *supporting missions*, by which it is insinuated, that their object is, not the advancement of the interest of one particular denomination, but of religion generally"

"In some of our cities we have Do-

mestic, Young Mens', Female, &c. Missionary Societies, in which some of most denominations unite." [That is, contribute the *Cash*.] "But we have the means of knowing, that among those who prompt the formation, and govern their operations, as well as many that give, [money] the principles we unfold, operates with great force; for when the missionaries have been so successful, as to form a congregation, the different parties are all eager to have the *new congregation* brought into that connexion to which themselves are attached. This crisis lays bare the secret springs of action, which had certainly been concealed from others, and perhaps from themselves."

"The United and Foreign Missionary Society, made up of the Presbyterian Reformed Dutch, and Associate Reformed Churches, forms no exception to the principle before mentioned."

"The Presbyterian body, by far the most powerful, had the skill and address to call in the other two, as auxiliaries to their operations—Did any one ever expect, that any *Dutch* or *Secession congregations* would be organized at any of their missionary stations? If they did, it was certainly a vain expectation."

REMARKS.

We see that Providence often brings good out of evil. The existence of so many sects, is an evil which however is not without its advantages. The writer of the essay from which the above extracts were taken, belongs to a sect that has not been so fortunate as some others, in building up themselves and their *dogmas*, and therefore, (perhaps out of envy to the mother church) have thus *come out* to "eat her flesh, and burn her with fire." Rev. xvii. 16.

A few facts will verify the writer's views on the above subject. When the *imported missionary mania*,* first began

* The missionary, Bible, tract, and other pharisaical plans and systems, were the *inventions of men* in London, the chief

to spread in this country, a society was *got up* in the city of New York, in which the several Calvinistical denominations embarked, and for a while were unitedly active in furthering plans and schemes, and collecting money; and as the *mania* of "educating indigent young men for the ministry," had not yet arrived, the society accepted the services of an elderly Baptist Elder, by the name of Holmes to *missionate* among the northern Indians. It was not long before the Presbyterians, (who were by far the most numerous and wealthy, and with many Rev. D D.'s at the head of the society, finding that Elder Holmes was busily employed in *dipping* the Indian men and women, called together a *caucus*, and the Board sent an intrepid young Rev. by the name of Jenkins, to displace Holmes, and *sprinkle* the Indian boys, girls, and infants, *en masse*. This caused a schism, and the Baptists

immediately *set up* for themselves. Now I ask, what would the Indians say to all this? What did Red Jacket think and say, when he had viewed these transactions with his penetrating eye (then in its prime)?—Perhaps something like this—"These *Black Coats* are combined in one thing—they would make merchandize of us, not of our persons as the whites did by the Africans, their laws forbid it—but they would be glad to receive tithes, salaries, and pay—for what? For their preaching, praying, dipping, sprinkling, &c. Will their teaching make our people better? Look at the whites around us, are they more sober, honest and good hearted than the red people? Let them first mend their own people, and then come and try to mend us wherein we are faulty, and we will give the right hand of friendship, although one of these black coats at council not long ago refused to give his hand to us poor natives."

H. I.

mart for manufacturing the publications which are imported, particularly copies for tracts and sermons to be reprinted here. Are our learned doctors too lazy or too ignorant to compose tracts? Almost all that I have seen, except J. V. N. Yates' specimen tract, and a few others, have, even to the *vignettes*, been of the London stamp. It would be intruding on your small periodical to give a review of many of these worthless, of some I may say worse than useless publications. A short notice of one must suffice for the present.

A young man, son of a pious widow, is thrown young upon the world—is soon seduced by his fellow clerks to visit the fashionable walks, &c. of London—soon becomes diseased, &c. and is expected to die—a minister is called in, and he is shortly brought to confession, profession, &c. Had the first been last, the luscious descriptions would not have had so bad an effect on the minds of youthful readers; indeed few such would have read any part of it—but the latter part about his conversion, as usual, is wound up to exalt the clerical character, to which even criminals under sentence of death, cling as a last resort. I know a clergyman (since disgraced) who said to a criminal, "*there are murders in heaven.*" Was the evidences of his repentance as good and as long as David's and others?

A SPECK OF WAR IN THE CAMP.

[From the Christian Advocate and Journal, published in New York under the authority of the General Conference of the Methodist Episcopal Church.]

SUNDAY SCHOOL UNION OF THE METHODIST EPISCOPAL CHURCH.

The New York Observer, after noticing the formation of this society, makes the following remarks:

"We do not ourselves perceive any special weight in the reasons assigned for forming a separate union [from the American Sunday School Union]; yet, if Methodists are unwilling to remain connected with the American Union, this alone is perhaps a sufficient reason. There is no general object, probably, in which they can better unite with Christians of other denominations, than in the management of Sabbath Schools; and, indeed, we believe this is the last bond of union which remained to be broken off. Consequently, it may be expected that hereafter they will in all things pursue their own plans in their own way, and that others will no longer suffer from their defection."

It may be proper, in quoting the above paragraph, to inform distant

readers that the Editors of the New York Observer are of the Presbyterian denomination. That these gentlemen should not "perceive any special weight in the reasons assigned for forming" a Sabbath School Union of the Methodist Episcopal Church, ought not, perhaps, either to surprise or to discourage us. Possibly they have never perceived any "special weight" in the reasons assigned for the existence of Methodism itself. And were we to be governed by *their* opinions, and to be tamely led as *they* would lead us, it is not difficult to imagine how much of Methodism, in a generation to come, would be left in the world.* The language which they have thought proper to use in relation to "Methodists," bears the aspect of intentional rudeness. But, as often happens in such cases, its chief effect will probably be to recoil upon themselves.

When the Protestant Episcopal Church recently organized a Sabbath School Union of their own, we have no recollection that the editors of the Observer thought proper to make any public attack upon them. Why we, though not the first in such a movement, have been thus distinguished, does not appear.

What those gentlemen mean by others "no longer" suffering from our

"defection," is not exactly clear. It would seem that others have been suffering from us heretofore, and that the measure which we have now adopted is to terminate those sufferings. If so, it may be well. Yet it seems difficult to determine whether our adhesion or defection be the chief burden; for on several occasions, and from several quarters, it has been pretty plainly intimated, that the connexion of "Methodists" with the American Sabbath School Union was a *tax* on that institution, rather than otherwise; and a *charity* to us. In this view it is not a little singular that so much sensitiveness should be manifested, in those same quarters, at our being now disposed to endeavour to help ourselves.

We had occasion once before, in our tenth number, to notice the use of the term "defection" by the New York Observer; and from this repetition of it, it would seem to be a favourite term. That was in an article of the Observer of the 4th of November last, taken from the Boston Recorder and Telegraph, and headed, "Defection in New England." A part of that lamented defection, when explained, proved to be, that a portion of the good people of New England had become "*Arminians*." And from the ideas which some have been taught to entertain of the principles of Arminians, it was probably supposed that this was very little better than becoming "*Arians*," with whom they were *coupled* in that same article. If our present "defection" prove no worse than this part of that, our Arminian friends, at least, will probably excuse it.

What the Observer means in saying that "this is the last bond of union which remained to be broken off," is equally unintelligible. What other bond have we broken? We know of none, and should like one to be named. And as to this, it has been stated before that many of our friends had not enlisted in the cause of Sabbath schools at all; and many others have conduct-

* The Episcopalian as well as the Methodists, have drawn off from the American Sunday School Union, and also from the American or National Tract Society; for they now plainly perceive that it is the object of the managers of these societies, the Presbyterians, to swallow them up. The Baptists also, in regard to Tracts, are now acting on their own footing. The Presbyterians, however, by making officers of members belonging to these denominations, contrive to keep many of them in their interest, to serve as tools to draw in the remainder at a more favourable period—and as integrity and principle are at a very low ebb among them, a little interest or popularity is sufficient to turn the scale with most, or bring them to co-operate with the stronger and more numerous party.—[Ed. Ref.]

ed their schools independently; though some of them languishingly, because they were not satisfied to connect themselves with the American Union. Others had done it of *necessity*, because we had no union of our own, but have, at the same time, from various and distant parts, been calling on us to form one. We have done so. And we have done it to enlist those who heretofore stood aloof: to revive and strengthen feeble schools; to unite independent ones; to afford an opportunity of choice to those who have desired a union of their own, and at least to be able to obtain *books* of our own publication. Those who see no weight in all this have still their option; and what relations or connexions they may judge best for the great objects which they have in view, are at their own discretion. But as the reasons already assigned for the formation of a Sabbath School Union of the Methodist Episcopal Church, are treated by the Observer as light and trivial, we will proceed to assign some additional ones.

The managers of the American Sabbath School Union, in their last report say,—“The experience of the civilized world demonstrates that the character of the man is built on the principles instilled into the mind of the child.” In view of this grand axiom, they propose to spread themselves “over the *whole ground* of the religious education of youth;”—to make “the subjects of their immediate labours” the *whole* of the “*three millions*” of children now constituting the rising hope of the country;—to “keep pace with every increase of population,” and consequently to assume to themselves the exclusive formation of the character of the entire future population of our country, to every succeeding generation, and however extended and multiplied! This is, indeed, “an engine,” as the managers themselves “see in it,”—“which, when put into full operation, will work with great and unexampled power.” And we confess it

to be one, in our view, of such power that we are unwilling to trust the working of it, on our children, to any other hands than our own.

The board of the American Sabbath School Union avow themselves “desirous, not only of furnishing *their own schools* with suitable books, but of introducing such books into different schools of a *different description*, and of rendering them so *abundant* as to *force out of circulation* those which tend to mislead the mind, and to fill it with what must be injurious to it in subsequent life;”—*they* being judges.

“In pursuing this department of their labours” they acknowledge that they assume an “immense responsibility—in becoming *dictators* to the consciences of thousands of immortal beings.” But they declare that “they have chosen to do this,” making in any work which they publish, whatever alterations they judge necessary, “rather than tamely issue sentiments which in their consciences they believe to be false, or inconsistent with the purity of divine truth; having *chiefly in view* the one grand object of *gospel truth*.” Perhaps all very good. But whom shall we *trust* to “*dictate*” what is gospel truth? To dictate it exclusively, universally, and perpetually! and to compel all others to submit to the *dictation* by “*forcing out of circulation*,” not only from their own schools, but from schools of a different description, all books which they shall consider as not teaching “gospel truth,” and instilling into the minds of the whole of the children of the land, in order to form the character of the future men, such principles, for gospel principles, as they only, at their uncontrolled discretion, shall think proper to approve and sanction! To effect this we are first solicited to lend our aid, and having lent it, are then gravely told, that with an institution of such extent and power, which ourselves have helped to rear, it is impossible for us to hold any competition, even in the

publication of books for our own schools, notwithstanding the directions of our General Conference; and that we *must* join with that institution, and move with *its* current, or sink! Verily we think this is assuming rather too much, and that it is time for us to awake to the tendency of these measures.

Now let us see, agreeably to the Constitution of the American Sabbath School Union, what security we have for the character of the publications to be issued from that establishment, to such an immense extent.

The committee of publication consists of five members, representing at least three different denominations.—They must be all laymen, nominated annually by two members, appointed by the board, who with the president, or acting vice president, constitute a committee of nomination.

Of this most important committee, whose one grand object is “gospel truth,” to be presented “in the most palpable and most interesting form,” no minister of the gospel, though called and consecrated by the Holy Ghost himself to the special work of expounding gospel truth, is allowed to be a member. That none but laymen are capable and worthy of so great a trust, or that they are *exempt* from sectarian bias, and beyond the reach of sectarian influence, will hardly be argued. Yet it is a singular anomaly that, under the same constitution ministers are employed as *missionaries*, to instil “gospel truth” into the *ears* of children, and of Sabbath School teachers, and it is intended to employ them “to the *utmost possible extent*.¹

There is no security that a single member of the publishing committee will at any time be a Methodist. Or if one or more be this year, there is no security that any will be next year, or the year following. It may be composed of “three different denominations,” of which a majority may govern; or all of them may be Presbyterians,

Dutch Reformed, and Baptists; or Protestant Episcopalians of the Calvinistic school. And this we say without any sort of disrespect to those denominations. But if a Methodist be on that committee, we have no security for his competency to its great duties, nor for his leisure and strength to attend to them. The mere name of a Methodist on the committee, is a very small matter, and especially of one in whose selection very few of us have any voice; over whom we have no control; and who, for the performance of his duty, is no way responsible to us. We do not trust our own publications, among ourselves, in so loose a way. Even those ministers, selected by our General Conference, for the publication of our own books, are not allowed to issue any original work without the previous sanction of an experienced standing Book Committee, or the recommendation of the Annual Conference.

There is another striking feature in the organization of the board of managers of the American Sabbath School Union, which has had much influence in inducing us to form a union of our own. It is the “Committee of Missions, within their body.” The report of May, 1826, states, that “under their direction, *thirty-one missionaries* had been employed.” And it was then resolved by the society “that it be recommended to the managers to prosecute this department of their labours *to the utmost possible extent*.” These missionaries are expected not only to apply their attention to the business of Sabbath Schools, but also to preach to adults. And in this way it is calculated that employment and support may be afforded to many young ministers who may be sent out from theological seminaries, as well as some others, perhaps, who have no other special call; at least till they can be enabled to collect congregations in which they may become settled.

For all this there must be *funds*.

Hence the board of the American Sabbath School Union say they "have resolved that the sums paid by societies, when becoming auxiliary, shall be appropriated to the *Missionary Fund*." "That some associations of teachers have made a similar appropriation of their collections at the Sunday School Concert of Prayer;" and they "recommend their example to the imitation of all teachers of schools in connexion with this union." A primer, with the stereotype plates from which it is printed, has also been presented by a member of the board, "on condition that twenty-five cents on every hundred copies sold, be appropriated to the *Missionary Fund*." And we see nothing to prevent a similar revenue being hereafter set apart from the extensive sales of other publications of the union, for the benefit of the same fund; especially when 30,000 dollars shall have been raised, as in progress, for the buildings, &c. And after this shall have been accomplished, there is not a particle of security in the constitution of that society, that a single Methodist will continue to have any voice whatever in the management of its concerns. This is a contingency wholly at the will and pleasure, at the annual option, not to say the caprice, of the balloting members.

In this city, during the last year, a young minister was appointed as a missionary by the New York Sabbath School Union, with a salary as we have understood of between six and seven hundred dollars.—When this was objected to by a Methodist member of the board, both on the ground of its sectarian tendency, and of the expense, several gentlemen, it is said, agreed to bear that expense themselves. And for that year we presume they did. But the principle having been introduced, we have this year received a circular from the president of the union, requesting that collections may be made in all our churches to support not only the missionary already appointed, but

several more, whose services in this city, we are informed, are considered necessary. This is a small specimen of the progress of the system.

But, apart from other considerations, we are free to confess that we are not partial to "National" combinations of an ecclesiastical character. They are to us like the armour of Saul buckled on David. They do not fit us. Our simple sling and stone we think suit us better:—our "own plans," as the Observer is pleased to express it, in our "own way:"—the way in which a merciful God hitherto has been pleased to lead us, and which we understand. We doubt whether the ultimate tendency of "National" societies for religious purposes, be favourable to the independence of the untrammelled liberty of the existing Christian denominations; and particularly of those which may be feebler in means, or in the arts of management. The existence and distinct operations of different denominations, in the present state of human society, we believe not unfriendly either to religious or civil liberty; nor inconsistent with the real interests of Christianity, nor with the will of Providence.

That we have at any time been more backward than our Presbyterian brethren, in recognizing the labours of our fellow Christians and fellow ministers of other denominations, the editors of the Observer will hardly venture publicly to affirm.

The time has been when ridicule, reproach, contempt, or utter oversight, was the measure dealt to Methodists. And for their ministers, particularly, that time is not very far back. This course has failed; and with the blessing of God we have attained a degree of respectability and numbers not inferior to our sister churches. Of these the watchful ecclesiastical politicians of the day, are now ready to avail themselves; and *union* is on the full tide of extensive experiment. This change has doubtless a cause. For the present we shall leave it, and still pursue the even

tenor of our way, through evil report and good report. The acknowledged bounds of gospel fellowship with other denominations, as such, and with our Christian brethren individually, we are ready and free to cultivate. For the rest, we ask those who cannot agree with us, simply to refrain from us, and to let us alone. If this work, or this counsel, be of man, it will come to nought; if it be of God, they cannot overthrow it, and haply they may be found even to fight against God. The Sabbath School Union of the Methodist Episcopal Church, may possibly be one of those events which He Himself has ordained.

REMARKS.

The Methodists could not be brought to open their eyes, or see, until it is too late to cope with the hosts that must be marshalled against them. They have been wheedled into a silent and inactive state, till the enemy has got an advantage over them, and they begin to feel the cords drawing too tightly. While they have suffered themselves to be charmed and lulled into security by the praise and flattery of those who would beguile them, they have been losing their former zeal and piety; and now, when aroused to a sense of their danger, and the necessity of engaging in a conflict for their existence, they will find themselves, like Sampson, shorn of their strength.—They have now no other power or weapons for the combat but such as are possessed by their enemies—viz. talents, learning, industry, intrigue, and numbers; and as they cannot cope with them on these grounds, they must sound a truce, and join their rivals, or be overwhelmed by their superior dexterity, numbers, and influence.

Had the Methodists and Baptists came out in time, before they had lost their strength and integrity, they might have broken the confederacy, and dispersed the bands forming for their overthrow. Instead of doing this, they

have all along lent them a helping hand, and matters have now, apparently, gone too far, and are too well and too systematically arranged, to arrest their progress. If this be the case, it only remains for those sects who have been slumbering on their posts, to enlist under the banners of the strongest and most artful sect, or else they must fall before their superior skill, management, and augmented numbers.—*Ed. Ref.*

PHARISAISM.

The Physicians of Middlesex County, Connecticut, some time ago entered into an agreement not to visit the sick on Sunday, unless satisfied that the nature of the case was such as to require immediate attention. From the numerous remarks made on this circumstance, it would appear that these Connecticut Physicians are not likely to receive much credit for their "pious" resolution. Such a "resolve," publicly announced in the papers, savoured indeed too much of pharisaism with its sounding trumpet—and pharisaism is odious both to saint and sinner. The following are among the remarks alluded to.

[From the *New York Statesman*.]

OVER CONSCIENTIOUS.

The Doctors of Physic in Middlesex County, Conn. have entered into an arrangement not to visit the sick, except in extreme cases, on the Sabbath day. This is carrying precision a little too far, and strikes us as being any thing but a compliance with the spirit of the Gospel. Nay, it is in opposition to the very letter. Do the Middlesex Faculty recollect the curing of the withered hand—of the leper near the vale of Bethesda, who had been diseased thirty-eight years—and of the blind man who received sight by applying the clay from the pool of Siloam—all on the Sabbath?

[From the *N. Y. Commercial Advertiser*.]

CONNECTICUT PHYSICIANS.

The Physicians of Middlesex County, Conn. we learn, have entered into

an agreement not to visit the sick on Sunday, unless satisfied that the nature of the case is such as to require immediate attention. If this statement be true, the physicians in question should have their licenses taken from them forthwith. The determination evinces as much ignorance of their religious and moral duties, as it does a feeling of cold and heartless inhumanity. To say nothing of the example of the Great Founder of the Christian Religion, while upon earth, who seems to have selected the Sabbath as a season of peculiar kindness to the sick, and who so powerfully rebuked the hypocritical Scribes and Pharisees, who murmured at him therefor, we would inquire of these fastidious sons of Æsculapius how they are to ascertain whether the cases to which they are called, are such as do not require immediate attention, unless by personal examination? And we would also inquire whether the maxim that "delays are dangerous," is not particularly applicable in cases of sickness? How many diseases terminate fatally in consequence of delaying to send for a physician until the disorder becomes so deeply seated as to baffle the efforts of the most skilful professors of the healing art? Are we not divinely taught that the Sabbath was made for man, and not man for the Sabbath? And has not He, of whom it is said never man spake as He spake, declared that it is lawful to do good on the Sabbath day? Truly these over zealous gentlemen should pause before they attempt a measure like this, lest in a moment of fanatical enthusiasm, they do more injury to the cause of genuine religion, than they could do good in an age. Let them beware, moreover, that while engaged in tithing their mint, and anise, and cummin, they do not neglect other and more important duties—that while they imagine themselves to be piously engaged in straining at gnats, that they do not find that they have swallowed a number of camels.

[From the Democratic Press.]

"Depart from me ye cursed, &c.—I was sick and in prison and ye visited me not." Mat. xli. 43.

Our northern papers inform us that the Physicians of Middlesex county, Connecticut, have entered into an agreement "not to visit the sick on Sunday, unless satisfied that the nature of the case is such as to require immediate attention."

Is this possible? Are the blue laws re-enacted? How can a physician tell the danger of a case until he visits the patient? Is it not the greatest subject of regret among humane and skilful physicians that persons attacked with disease are too much in the habit of delaying to call in medical aid until it is too late for medicine to be of use? What would we say of the watchman, who, seeing an incendiary setting fire to a house, would delay to give the alarm until the conflagration had fully taken effect? What did our Saviour say to the fanatical Pharisees about the healing of a diseased person upon the Sabbath, even in a case of no particular urgency?

[From the Utica Magazine.]

We understand that the physicians of Connecticut are not the only ones that have adopted this or similar resolutions; but that a number of the same stamp in Boston have adopted a resolution not to visit the sick on Sundays till 4 o'clock P. M. Did the merciful and benevolent Jesus ever refuse to visit the sick on the Sabbath, or defer it till 4 o'clock P. M.? No. And were we to send for a physician to visit ourself or our family in sickness, and he refused to come because it was Sunday, *it should be the last time we would ever send for him or any of his class*, if any other one was to be obtained. As well might nurses say they would not take care of the sick on Sunday. As well might we say we would not eat, nor drink, nor breathe, nor suffer our blood to circulate, nor receive the light of the sun, nor suffer the rain to descend on

our fields, because it would be violating the Sabbath.

[*From the New York Times.*]

MEDICAL PRACTICE.

We understand that the Physicians of Middlesex County, Conn. have determined not to visit the sick on the Sabbath, unless satisfied that the case is urgent. But very few tax themselves for professional assistance unless they deem their case of that nature; and how are these physicians to adopt any other criterion than the impressions of the patient or his friends?

We would suggest, that they relieve themselves from this point of casuistry by acting the part of the good Samaritan, and following the example of the late Dr. Rush of Philadelphia, several years before his death, cease from any pecuniary charges for that day—and thus bring their calls within the sanction of religion, by making them indeed visits of mercy if not of necessity.

[*From the Inquirer for Truth.*]

SABBATH.

"The Physicians of Connecticut, have resolved not to practice on the Sabbath—unless satisfied that the case is *urgent*." We sincerely hope that Doctors of Divinity, who accumulate their fortunes *principally* on that day, will come to the same resolution.

[*From the New Hampshire Spectator.*]

DORRILITES.

This strange set of fanatics appeared in Guilford, in Vermont, about the year 1797. Their founder was one *Dorril*, one of the refugees of General Burgoyne. In Thompson's Gazetteer of Vermont, we find the following account of their peculiarities. Dorril "pretended to be possessed of supernatural powers, and having the attributes of the Deity, it was not in the power of man to hurt him. He and his followers abstained from eating flesh; made use of neither food nor clothing, which was procured at the expense of life, and if they had full

faith in him, he assured them, in the name of God, they should never die. They put off their leather shoes, and had others made of cloth or wood. One was a blacksmith. He procured and used a pair of cloth bellows, and all lived upon milk and vegetables. They discarded all revelation, except what Dorril received; set at defiance all the laws of man; and were governed in all their conduct, as they expressed it, 'by the light of nature.' Meetings were held once a week, at which their worship consisted in eating, drinking, singing, fiddling, and dancing, and hearing lectures from Dorril, who was well qualified for that purpose. They had a covenant, by which they placed a large share of their property in common stock, and the blacksmith became their treasurer. In a short time, Dorril collected a large society, among whom were some very respectable families, in the towns of Leyden and Bernardstown, Massachusetts. People went from all the neighbouring towns to see and hear the marvellous doings of Dorril and his associates. At length, at one of their meetings, a goodly number having assembled, Dorril opened with music, &c. and began to deliver his lectures. At these meetings one Capt. Ezekiel Foster, of Leyden, attended as a spectator. He was a man of good sense, of a giant frame, and had a countenance that bespoke authority. When Dorril came to the doctrine of his mysterious powers, he no sooner came to the words, 'no arm can hurt my flesh,' than Foster rose indignant at his blasphemy and knocked down Dorril with his fist. Dorril affrighted and almost senseless, attempted to rise, when he received a second blow, at which he cried for mercy. Foster promised to forbear on condition that he would renounce his doctrines, yet continued beating him. Soon a short parley ensued, when Dorril did renounce his doctrines, in the hearing of all his astonished followers. He further told them that his object was to

see what fools he could make of mankind. His followers, chagrined and ashamed at being made the dupes of such a base fellow, departed in peace to their homes. Dorril promised his adversary on the penalty of his life, never to impose on the people more." This same Dorril became a miserable drunkard, and a few years since was a pauper and maintained by the town of Leyden, in Massachusetts.

[From the *Christian Intelligencer*.]

INFLUENCE OF RELIGION.

If we do not greatly misunderstand both the letter and the spirit of the christian religion, its design is to make men better; and wherever it does exert its own salutary influence on the hearts and lives of its professors, we shall find them to be more honest, more faithful, more benevolent and more charitable members of society. We do want to see these fruits follow every profession of religion—if they do not, we cannot, in our souls, believe that those who are destitute of them—we care not to what church they belong or how loud they are in their pretensions—are entitled to the appellation, *religious*. There is, if we mistake not, something that passes in the world under the venerable name of religion, which, though it induces its possessors to put on the external appearance of sanctity—to attend religious meetings, perhaps every day or night in the week—to contend earnestly for the creed of the church to which they may happen to belong, and to be zealous in support of the sectarian cause in which they may be engaged—instead of making them better, in the true and genuine sense of the word, renders them intolerant, morose, unkind, if not abusive to such as, in conscience, cannot subscribe to every iota of their faith. "We speak that which we do know, and testify of that which we have seen;" that which we know from personal experience, and see daily before our eyes. Bigoted and perse-

cuting dispositions too generally, we fear—if we may "know men by their fruits"—fill a large space in the hearts and actions of those who make the loudest profession of knowing most of the doctrines of the gospel, and of enjoying the greatest measure of the spirit of Christ. Now we hold, that those who profess to be the *best christians*, we have a right to expect will consequently be the *best men*; and the best men will always readily be discovered by society—without the trouble of their undertaking to tell others that they are so—as the most useful citizens, the most accommodating and amiable neighbors, and as the best and most active friends to the poor and unfortunate. If you wish to discover the evidence of a person's religion, look to *his life*; see what *that* testifies concerning him, and make up your opinion accordingly.

[From the *Yorkville (S. C.) Pioneer*.]

Not long since, on passing a church, I saw a number of people busily employed erecting a lightning rod

Query.—What rational idea can people entertain of God, to erect to him a building, and resort to philosophical aid to defend it against his power, and preserve it for his use?

How much preaching resignation under the roof would it require to counteract the lesson taught above it?

"I wish not to be understood, that I suppose a lightning rod on a church to be a bar to the cause of Christianity; but would ask if the distrust or want of confidence in God, that place it there, is not an impassable bar to it?"

If any one will show that the practice is compatible with the spirit of Christianity, they will satisfy an

INQUIRER.

[From the *Kennebec Journal*.]

JESUITS.—The name of the Jesuits has now become generally odious, because their influence has been so constantly exerted in favour of political and religious despotism. This religious order once

practised great self denial, it comprehended many men of great learning, and the Jesuits were perhaps more successful than any other class of missionaries in their exertions to convert and civilize the Indians in America, and the heathen in other parts of the world. Their success gave them a great reputation, and the pious throughout Europe poured their funds into the pockets of the Jesuits, until they became rich and powerful, embarked in commercial speculation, meddled with politics, had a hand in court intrigues, and became so formidable and dangerous that a powerful opposition was formed against them and the society was abolished. Give any society too much money, and it will in time become corrupt; knaves and ambitious men will creep into it, get the fingering of the cash, and use it to increase their power and influence. Though the order of the Jesuits is abolished, an immense number of the men who composed it are still living, and they are making great efforts to regain their power.

The *Almanach du Clerge de France*, for 1827, informs us that on the 1st of January there were in the kingdom 3 cardinals, 14 archbishops, 66 bishops, 458 vicars-general, 687 titular canons, 1711 honorary canons, 3002 rectors, 22,358 curates, 5594 vicars, 453 chaplains, 716 almoners, 1932 parish habitual priests, and 1044 directors, or professors of seminaries, forming a total of 36,106 priests in active service, of whom 13,909 are more than 60 years of age. In 1826, there died 1225 ecclesiastics. The ordinations of the same year consist of 1706 priests, 1306 deacons, and 1574 sub-deacons. The seminaries contain 8576 students in theology, and 3570 in philosophy. The students of all classes are, 20,675 in the seminaries, 7339 in the colleges, and 2241 in rectors' houses. The number of nuns is 20,943. In France there are 2824 religious congregations or communities of women, of which 1691 are definitively authorised, and 1333 to which the provisions of the law of May 24, 1825, may be still successfully applied.

Printing.—Some years ago a printer went to Constantinople and set up his case and press. The Grand Vizier, hearing of his arrival, ordered him to be arrested. The unfortunate man of letters was charged with a serious offence. He was told that 30,000 clerks lived every day by multiplying copies of public and private documents; and consequently, that multiplying copies by the art of printing, would

deprive all those persons of bread. The printing press and letters were thrown by order of government, into the Bosphorus, and the printer narrowly escaped the halter. [Newspaper.]

EXTRACTS.

Generosity.—One great reason why men practise generosity so little in the world, is their finding so little there; generosity is catching; and if so many men escape it, it is in a great degree from the same reason that countrymen escape the small-pox, because they meet with none to give it them.

Hypocrites.—A treacherous friend is the most dangerous enemy. I will say boldly that both religion and virtue have received more real discredit from hypocrites, than the wittiest profligates or infidels could ever cast upon them.

A very curious controversy seems to have arisen in North Carolina, between the *local preachers*, and the *circuit riders*, of the Methodist Church. The former alledge, that the latter "have assumed to themselves the exclusive privilege of making laws for the government of the Church," and "have in various instances, encroached upon their RELIGIOUS and CIVIL rights;" and therefore, by public advertisement, call upon the local preachers, and all the friends of reform, to meet at some convenient place, and choose delegates to represent their grievances at the annual convention to be held at Baltimore, on the 3rd of March. [Memphis Advocate.]

More Jesuitism.—A paper to be called the *Child's Magazine*, is about being established in New York. It is intended to circulate the particular religious dogmas of one profession, at a cheap rate, among children of all denominations. We protest against this system of poisoning the young mind, and warping it into the adoption of certain tenets, under the specious plea of charity and gratuitous distribution.

[Bucks County Patriot.]

*** Several extracts of letters intended for this number, are delayed till next month.

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